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THE HERALD'S HARP.



FROM THE METHODIST MAGAZINE.

STANZAS

ON HEARING OF THE SUCCESS OF THE WYANDOT MISSION.

Glory to God!—the morning star
Has roll'd its orb of peerless light
Upon our savage tribes afar,
Groping in shades of mental night:
Transported they behold its beams,
Which o'er their night of chaos gleams.

Our western wilds begin to bloom,
Touch'd by its vivifying power;
The red man breathes the rich perfume
Exhaled from Sharon's lovely flower:
He wonders turns, with raptur'd eye,
And feels that God and heaven are nigh.

Columbia's Indian, trembling, bends,
And listens to the gospel sound;
His hardened heart of marble rends;
His contrite tears beneath the ground:
Sudden the azure arch of heaven
Is pierced with cries of sins forgiven.

The warrior's cheek is wet with tears;
He throws his scalping knife away;
No more the object of our fears—
No more the terror of the day—
The battle-axe is buried near
The spot where fell contrition's tear.

The chase has lost its charms for thee,
Thou Wyandot of wand'ring race;
Thy soul is moved with sympathy,
And soft'ned by the power of grace:
Those social joys, to us so dear,
Begin thy savage heart to cheer.

No more is heard thy murderous yell
To echo o'er the distant hills,
And war-whoop's terrific swell
No more the blood with horror chills;
But hymns of praise devoutly rise,
Like holy incense, to the skies.

The sunburnt chief, of rugged brow,
Which long has braved the hand of time,
Bows to the humble sceptre now,
And clasps with joy the hallow'd shrine:
By faith he claims the richest prize
That's found in yonder paradise.

Joy beams within his piercing eye,
Which paints the image of a soul
Where all those hidden virtues lie,
Which charm and beautify the whole:
Those cruel sports of joy he spurns,
And for immortal joys burns.

The moral beauties of the mind
At last have his attention caught:
Delighted in himself to find
Pleasures from uncorrupted thought,
The fugitive of savage race
Can now eternal beauties trace.

Long, long has been the dreary night
Of moral darkness o'er thy soul;
Yet now the rays of dawn'ning light
Thy intellectual powers control:
Darkness begins to pass away,
Like clouds before the rising day.

Perhaps ere long the Indian mind
Will soar on fancy's acient wing,
And in these regions far behind
Leave us our duller notes to sing:
That soul, with native vigor fraught,
May far outstrip our reach of thought!

Their native eloquence may flow
Like music to the ravish'd ear,
Till distant lands their fame shall know,
And sigh the Indian voice to hear:
Truth from their lips may force its way,
And conquer with resistless sway.

Soon may the gospel notes extend,
Till all the tawny tribes embrace
Christ, the untutor'd Indian's friend—
A friend to all the human race:
May every being soon proclaim
The glory of a Saviour's name.

FROM THE ROCKINGHAM GAZETTE.

O! sacred art of evening tell,
In what unseen celestial sphere,
Those spirits of the faithful dwell,
Too pure to rest in sadness here!

Roam they the crystal fields of light,
O'er paths alone by angels trod?
Their robes with heavenly lustre bright,
Their home the paradise of God?

Soul of the just! and canst thou soar
Amidst those radiant spheres sublime,
Where countless hosts of heaven adore,
Through the unbounded fields of time?

Art canst thou join the sacred choir,
Through heaven's high dome the song to raise,
Where seraphs strike the golden lyre,
In ever-during notes of praise?

O who would heed the evilling blast,
That looms o'er time's eventful sea,
If doom'd to hail its perils past,
The bright wave of eternity!

And who the sorrows would not bear
Of such a transient world as this,
When hope displays beyond its care,
So bright an entrance into bliss!

OBITUARY.

FOR ZION'S HERALD.

A SHORT ACCOUNT OF MR. SAMUEL BOND.

The subject of the following short memoir, was the son of Mr. Jonas and Lydia Bond. He was born in Guilford, Vt. and removed with his parents, when a child, to Robbinston, state of Maine, where he lived for a number of years, a stranger to God, and without hope in the world. When in the 23d year of his age, he was awakened to a sense of his lost and undone state, by nature and practice; and under the labors of the Rev. T. Ashbury, he obtained a good hope, through grace, of everlasting life, of which he was never afterwards ashamed. He soon united with the Methodist church—lived a life of uniform piety—was appointed leader of the class, in which relation he lived and died. He always felt interested in the Redeemer's cause; when that flourished, he rejoiced; when it languished, he wept. His seat was seldom empty in the house of worship. His ardent prayers and faithful exhorta-

tions are still had in remembrance—he, being dead, yet speaketh.

His death was occasioned by the fall of a stick of timber in a mill, which crushed him beneath its weight, broke his leg, and mortally wounded him in the breast. He survived his wounds about 36 hours, in the most excruciating pain. However, he bore his sufferings with patience, resignation, and Christian fortitude, to the last—gave good evidence, that he was prepared for a better world, and showed, by his example, how the good man dies in joyful hope of eternal life. On Friday, the 6th of May, 1825, he breathed his last in peace, in the 32d year of his age.

He has left an aged father and mother, together with three brothers and five sisters, all of whom, except the youngest, belong to the Methodist church. He lived respected, and died lamented, by all who knew him. The church has lost an official and active member—society, a good citizen—his relatives, an affectionate and loving friend. But, while they mourn, we trust his happy spirit is escaped from the snares of life and death—mounted up on high, and joined with heavenly songsters around the throne, where they are united in ascribing glory to God and the Lamb, who redeemed and washed them in his most precious blood, and has made them kings and priests to reign for ever and ever in the kingdom of glory.

His funeral was attended by a large number of people; and an appropriate discourse was delivered on the occasion, from Numbers xxiii. 10. "Let me die the death of the righteous; and let my last end be like his." Two of the Methodist preachers were present, and assisted in committing to the silent grave his mortal body, there to rest until the last loud trumpet shall bid it rise in the likeness of him who is the resurrection and the life. The assembly was solemn, and will not, it is hoped, soon forget what they saw, heard and felt on that day. May the good Lord prepare each one of us to meet death with confidence, that we may leave a living and dying testimony behind us, that RELIGION IS GOOD, our enemies themselves being judges.

St. Croix circuit, August 17, 1825.

MINISTERS' DEPARTMENT.

FOR ZION'S HERALD.

MR. BADGER.—In the following letter, written by Mr. Bramwell, a few months before his death, we see how that devoted man was seeking to leave every thing ready for his flight. Indeed, I think but few men ever attained to such a state of holy union with God; and that must be a cold heart indeed, that is not warmed with the holy fire, so copiously shed forth in his letters, when he speaks of the deep things of God. The following was written to Mr. Roger Crane, an old friend, and beloved fellow-laborer. O, were we as preachers filled with the same unctious, what might we not expect God would do for us!

A. K. T.

"MY DEAR BROTHER,—Since my last rheumatic attack my right hand has continued contracted, so I find a difficulty in writing; but I am sure it is high time to answer your very affectionate letter. I can assure you, it had such an effect on my mind, that it laid me in the dust with tears. O my brother! we have passed through much tribulation, but the Lord has wonderfully preserved us from falling. I am lost in astonishment when I look to our former and past acquaintance. It is by the mighty power of God that I continue. O how near have I been at various times, how near being overcome! But an alarm has been sounded in my ears, and I have been snatched as a brand from the burning. You will unite in praises to Him who has preserved in justification, in sanctification, in love, in union with my God, living in his presence, and waiting for my change. I have had to do with all sorts of persons, with extreme afflictions, and with the face of death; but all is love. This bears, believes, hopes, and endures. It never fails. I hunger, I thirst, I pray, and believe. Yet all is of Him, never weaker, yet never so strong. O this full salvation, this full salvation! He bought it, He promised it, He imparts it. Glory, everlasting glory be to the Lamb of God.

"Forgive me when I say to you, my life is now prayer. I feel the need of this continually, and can only live in this duty. I hope you will join me in this, though absent in body. A little while and He will come. You and I will soon have done. Let us be ready, always ready to meet our Lord. All is fixed for ever when we leave this world. We can never alter afterwards. May this sink into our hearts, and may we receive a full reward! Yours, truly,

"WM. BRAMWELL."

THE CHURCH'S ADVICE TO HER CLERGY.

FROM THE CHRISTIAN REMEMBRANCE.

Take heed to yourselves, that you want not that grace you offer others; that, when you save others, you perish not as cast-aways yourselves. Feel the power of that religion you preach, and preach the power you feel. Be what you persuade others to be.

Take heed to yourselves, and consider what manner of men you ought to be in all holy conversation and godliness.

Take heed to yourselves, that you pull not down with a wicked life, what you build up with a holy doctrine. If there be no such thing as religion, preach it not; if there be, live it; if a loose life may be allowed, do not preach against it; and if it may not be allowed, do not live it; be not deceived, and deceive not others. Preach exactly, and live exactly; as you think all the week how to speak upon Sunday, so resolve upon Sunday how to live all the week.

Take heed to yourselves, and walk wisely towards them that are without, that whereas they speak evil of you, they may be ashamed, considering the nature and end of your conversation.

Take heed to yourselves. You have many eyes upon your infirmities, you have many spectators of your faults, to find, to aggravate, and to publish them: God forbid that you should do evil in the eyes of the whole world, the good part whereof watcheth on your virtues, to imitate you; the evil part watcheth on your vices to traduce you: you are as lights upon a hill, walk as in the light.

Take heed to yourselves, if not for others, yet for your own souls. Preach not of heaven, and fall short of it: preach not of hell, and fall into it: of grace and duty, and yet live without them.

Take heed to yourselves. Vigilant is your tempter, great are your trials, many are your temptations, much the opposition you will meet; for weighty is your work, you destroy the power of Satan; you engage the powers of hell.

Take heed to yourselves. You have the same nature with others, but you commit not the like sins with others; the sins that dwell in you, are the same with other men's: the sins that are committed by you, are greater than other men's. Watch then over your evil nature; take care that you transgress not against knowledge, wilfully; against your trust, unfaithfully; against your profession, hypocritically; against others, very offensively; against the honor of God and his ways, very dangerously.

Take heed to yourselves, that you may be blessed in your undertaking; let your ways please God, as you hope God will bless your ways, if not for your own, yet for other men's souls sake take heed to yourselves: speak from your hearts to their hearts; be not entangled by sin, that you may be able to speak against sin: do as you preach, that the world may see you mean as you preach.

Religion is so far from barring men any innocent pleasure or comfort of human life, that it purifies the pleasures of it, and renders them more grateful and generous. And besides this, it brings mighty pleasures of its own, those of a glorious hope, a serene mind, a calm and undisturbed conscience, which do far out-relish the most studied and artificial luxuries.

PARENTS' DEPARTMENT.

ON THE GOVERNMENT OF CHILDREN.

Friendly Advice to Parents on the Management and Education of Children.

If parents would gain the respect of their families, they must respect each other, and respect themselves; cautiously avoiding whatever may lessen the weight of their authority. But we have heard a mother in the presence of her son make use of expressions of this sort, "O ma'am! that boy'll mind me no more than a post." Now if a mother will speak thus slightly of herself, the boy will not fail to make good her words; he will soon use saucy language, and remember—saucy language is sure to lead on to unruly conduct.

You can scarcely begin too early the great work of subduing the will and temper of your children; for if you once allow them to get the mastery over you, it will be very difficult to recover your authority, and to convince them that it is their place to submit and yours to rule. The more a child is humored when young, the more trouble he will give as he advances in age; and this will account for those parents that are over-indulgent to their children when little, being often the most severe to them as they grow older: the mother who gives the little one every thing he cries for, will by and by have to strike him to keep his hands from mischief, and make the house quiet.

In the first place, then, do not be always correcting your children, but keep your punishments for important offences, as lying, swearing, dishonesty, indecency, and obstinate disobedience. The good parent passeth by those lesser defects which arise from the thoughtlessness of childhood, and not from ill-intention; but in matters of moment none are more zealous.

2. Do not punish your children according to the vexation you feel yourself, but according to their real faultiness. To have a frock rent, or a pitcher broken, for example, may be a great inconvenience to yourself; but if you punish a child for such accidents as severely as you would for a lie, he will soon dread your displeasure more than the lie which may screen him from it.

3. Never punish a child from anger. When you do this, you are most probably guilty of a greater fault than that you would correct in your child. "Stripes unjustly given, more hurt the father than the son; the smart most lights on the striker." Passionate correction may lead a child to fear his parents, and outwardly to obey them; but it will leave in his heart a sourness and desire of revenge towards those whom he is most bound to love and honor. But it is sometimes said, "I could not have the heart to punish in cold blood." Now, what would be thought of a surgeon, who said he could not perform an operation unless he were intoxicated? It would be thought he had more feeling for himself than for his patient; and so it is with the parents, who, to spare themselves, would punish in anger.

Preserve a marked difference between the sabbath and the rest of the week: let your children be taught that buying and selling, sports and games, reading books of mere amusement, and newspapers, were consistent with this holy day. It is grievous to observe how often the benefit of the sabbath is frittered away under first one pretence and then another. In the beginning, perhaps, a parent will consent just to step to the butcher's or baker's on Sunday morning; because it suits him better than providing for his family on the Saturday night;—then a child may chance to please him, and deserves just a half penny that he may get an apple from the stall as he comes from church, and at last the poor boy must have leave to run in the streets, to make one at a game of marbles, or to join his companions at cricket and foot ball. Thus, by little and little, the world is too apt to creep upon its till 'till Sunday to the week; and make the first day as much a time of business and pleasure as the remaining six.

It is much to be desired that all masters employing workmen by the week should pay them their wages on the Friday instead of the Saturday evening. This plan has been adopted with good effect in many parts of England, and enables the servant to provide comfortably for his family on Saturday, without break up on the Sunday morning.

YOUTH'S DEPARTMENT.

"Youth," says Mr. Jay, "is a period which presents fewest obstacles to the practice of godliness, whether we consider our external circumstances, our nature, powers, or our moral habits. In that season we are most free from those troubles which embitter, those schemes which engross, those engagements which hinder us in more advanced and connected life. Then the body possesses health and strength, the memory is receptive and tenacious; the fancy glows; the mind is lively and vigorous; the understanding is more docile; the affections are more easily touched and moved; we are more accessible to the influence of joy and sorrow, hope and fear; we engage in an enterprise with more expectation, and ardor, and zeal. Under the legal economy, the first was to be chosen for God, the first born of man; the first fruits of the field. It was an honor becoming the God they worshipped to serve him first. This duty the young alone can spiritualize and fulfill by giving Him who deserves all their loves the first fruits of their days, and the first fruits of their reason and affection, and devotion, have they such an opportunity to prove the goodness of their motive as they then possess. See an old man—what does he offer? His riches? but he can enjoy them no longer. His pleasures? but he can enjoy them no longer. His honor? but it withered on his brow. His authority? but it has dropped from his feeble hand. He leaves his sins; but it is because they will no longer bear him company.

He flies from the world; but it is because he is burnt out. He enters the temple, but it is a sanctuary; it is only to take hold of the horns of the altar; it is a refuge, not a place of devotion he seeks. But they who consecrate to God their youth, do not profanely tell him to suspend his claims till the rest are served; till they have satisfied the world and the flesh, his degrading rivals. They do not send him forth to gather among the snares of the world, the lusts of the flesh, and the evil desires of the heart, and then, when they are forced thither by shipwreck, they sail thither by intention.

Consider the beneficial influence of early piety upon the remainder of our days. Youth is the spring of life, and by this will be determined the glory of summer, the abundance of autumn, the provision of winter. It is the morning of life; and if the sun of righteousness does not dispel the moral mists and fogs before noon, the whole day generally remains overcast and gloomy. Piety in youth will have a good influence over our bodies, it will preserve them from disease and deformity. Sin variously tends to the injury of health; and by intemperance the constitution is so impaired, that late religion is unable to restore what early religion would have prevented. Early piety will have a good influence to secure us from all those dangers to which we are exposed in a season of the most perilous. Conceive of a youth entering a world like this, destitute of the presiding government of religion, his passions high, his prudence weak, impatient, rash, confident, without experience; a thousand avenues of seduction, opening around him, and a siren voice singing at the entrance of each, pleased with the appearances, and embracing them for realities; joined by evil company, and ensnared by erroneous publications; these hazards exceed all the alarm I can give. How necessary, therefore, that we should turn to the Lord with all our hearts, and listen not to our own understanding, but in all our ways acknowledge him, that he may direct our paths!

Early piety will have a beneficial influence in forming our connections, and establishing our plans for life. It will teach us to ask counsel of the Lord, and ar-

range all under the superintendency of scripture.—Those changes which a person who becomes religious in manhood is obliged to make, are always very embarrassing. With what difficulty do some good men establish family worship, after living in the view of children and servants, so long in the neglect of it! but this would have been avoided, had they early followed the example of Joshua: "As for me and my house we will serve the Lord." How hard is it for us to disentangle ourselves from associates with whom we have long been familiar, and who have proved a snare to our souls! Some evils, indeed, are remediless: persons have formed alliances which they cannot dissolve, but they did not walk by the rule, "Be ye not unequally yoked together with unbelievers." They are now wedded to misery all their days, and repentance, instead of visiting them like a faithful friend to chide them when they do wrong, and withdraw, is quartered upon them for life. As early dedication to God, therefore, renders a religious life more easy, pleasant and safe. It is of unspeakable advantage, under the calamities of life. It turns the curse into a blessing; it enters the house of mourning and soothes the troubled mind, it prepares us for all, sustains us in all, sanctifies us by all, and delivers us from all. Finally, it will bless old age; we shall look back with pleasure on some instances of usefulness; to some poor traveller, to whom we have been as a refreshing stream; some deluded wanderer, we guided into the way of peace. We shall look forward and see the God who hath guided us with his counsel, and be enabled to say—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing.—Emporium.

SAILORS' FRIEND.

The Claims of Seamen.—The following thoughts of a worthy naval officer in the United States' service (handed me a few days since), are well calculated to stimulate Christians to care more and more for seamen:—

"When our Lord, among his last personal instructions to man, said—'Go into all the world and preach the gospel to every creature.' Lo, I am with you always, even unto the end of the world,' he evidently meant to include that element on which it had pleased him to work some signal miracles. It is there that his presence is now often manifested in majesty and mercy. He who rides upon the whirlwind, and directs the storm, delights to speak in the still, small voice of peace."

"Let those, then, who bear his name, in imitation of their Master, stretch out their hands to poor sailors, to rescue them from a ruin more dreadful than the threatenings of the angry surge. Glad tidings of salvation offered to them, would, by a portion of them, be joyfully accepted; and we may hope that our divine Lord will bless the sacred enterprise, and render fruitful such labors of Christian love."—*Mariner's Magazine.*

Testimony of an old sailor.—A venerable looking sailor called upon one of the secretaries; he stated he was seventy years of age, and had sailed out of this port from a boy, but had never thought of those things which are eternal, nor did he ever think that he had a soul, any more than the beasts which are in the highway, till about a twelvemonth back. He was, as usual, idling about the dock, when passing by a ship in which a Bethel prayer-meeting was held, and seeing some seamen enter, he thought he would go in to rest himself; a person was in prayer, and his attention was directed to the substance of his prayer; to use his own language, "the whole freight was the salvation of sailors," and he bore hard upon old sailors, that the devil should not make prizes of them, and carry them into the port of hell, &c. He said he kept his eye upon the person who prayed, and when he got up from his knees, his surprise was great to find he was a young man, and a sailor. "I began to think," said he, "if this youth so sincerely prayed to God, and for salvation from hell, it was full time I should hunt ship and steer an opposite course. I saw that I had been carrying on all sail to the devil, but would now bear away to the meeting, to hear if there was any chance for me to escape eternal shipwreck. I have attended, Sir, constantly, for near twelve months, all weathers, when my health permitted, and I can now join in praising God, who remembered me in my low estate, for his mercy endureth for ever. Truly am I, at my age, a brand plucked from the burning; and the blessing of an old seaman be upon you all. Amen." The tear of gratitude sparkled in his eye: he bowed, and slowly departed.—*Ibid.*

Repentance of a young sailor.—When on board a steam packet between Leigh and Stirling, I felt obliged to reprove a passenger for profane swearing. On quitting the vessel, a young sailor followed, and begged leave to speak to me. He stated the miserable feelings which he endured, under an apprehension that he himself was an unpardoned sinner.—After giving him suitable advice, I inquired the occasion of his giving himself up in respect of his sins. He said, that while on Sunday through Wapping, two gentlemen invited him to go on board the Floating Chapel, and much pressed him to attend Divine Worship there, offering to take him on board and put him again on shore free of expense. He was obstinate in his refusal and spent the remainder of the day on shore, in an improper manner. When he retired to rest at night, and the hour of reflection came, he began to wonder at the motives of these gentlemen; and he could see none other than a purpose to do him good; and then he began still more to wonder, that strangers should feel more anxiety for the safety of his soul than he himself did. Stung by these reflections and alarmed at his state, he left his bed and fell on his knees, and prayed heartily for forgiveness and for the help of God to do better.

Perhaps those gentlemen may be now present; and they may have mourned over the obstinacy of this youth; but how would they have rejoiced to witness his convictions and to hear his prayers! Had they seen the tears roll down his cheeks which I have seen, and heard the heartfelt sighs which I have heard him heave in the remembrance of his sins, they would have been moved as I was; and now all such friends of sailors mark, on hearing this, thank God and take courage.—*Rev. Mr. Owen's Speech.*

THE GATHERER.

MONITOR.—No. 28.

OF THE PRESENCE OF GOD.

"Walk before me, and be thou perfect." Gen. xvii. 1. They are the words of God to Abraham, instructing us, that to live in the presence of God is the way to perfection. We never depart from that way, but by losing sight of God, and forgetting our dependence upon him. God is the light by which we see, and the end at which we should aim. In all the business and events of life, we should consider only the order of his providence, and we shall maintain a sense of his presence, in the midst of our avocations, as long as we have no other intention in performing them, but purely that of obeying him.

"I will lift up mine eyes to the hills, from whence cometh my help." Psalm cxxi. 1. Looking only to our feet, will not be sufficient to deliver us from the many snares that surround us; the danger, indeed, is below; but the deliverance can come only from above; thither must we lift up our eyes to him, from whom our help cometh. Our enemies encompass us incessantly; nor are we less dangered from within, by reason of our infirmity: we have no home but in Jesus Christ, who has overcome the world for himself and for us: his omnipotence will support our infirmities.

FENELON.

SABBATH MEDITATIONS.

"Great God of heav'n, it cannot be That good and evil flow from thee."

The Lord is essential love, and essential wisdom, unbounded in goodness—universal in benevolence—the author of all created existence. As he is the source of all good, evil cannot possibly exist in, or proceed from him. The sun cannot emit darkness, nor can corrupt water flow from a pure fountain. Evil is the perversion of good, and it originates with man, when he converts the holy principles of the Lord into unholiness, and "changes the truth of God into a lie." Every influential principle, whether it be natural or spiritual, is received pure, or in a perverted state, according to the quality of the recipient subject. The heat and light of the sun, flowing into certain vegetable forms, produce beautiful flowers, and grateful odours; whilst the same influx into forms of an opposite character, give rise to deformity and noxious vapors. The same light which is so resplendently reflected by a diamond, is absorbed and rendered pale, when received by minerals of loose and open textures.

Man, in a state of separation from God, is altogether evil. The corruptions of his heart, and the error of his understanding, become deeply rooted in his soul, and usurp absolute sway over every action of his life. The principles of good flowing into a receptacle so corrupt, soon become converted into evil. But when information is desired, truth commences a purifying operation, that terminates only with the total expulsion of all evil. In the early dawn of this state, man is apt to attribute wrath, anger and vengeance to the Deity, when, in fact, they exist only in himself. Whatever, therefore, may be the limited views, and partial sympathies of man—"The Lord is good to all and His tender mercies are over all his works."

FROM PROFESSOR SILLIMAN'S JOURNAL.

Facts illustrative of the powers and operations of the human mind in a diseased state.

Some years ago, a farmer of fair character, who resided in an interior town in New England, sold his farm, with an intention of purchasing another in a different town. His mind was naturally of a melancholy cast. Shortly after the sale of his farm, he was induced to believe that he had sold it for less than its value. This persuasion brought on dissatisfaction, and eventually a considerable degree of melancholy. In this situation, one of his neighbors engaged him, to enclose a lot of land with a post and rail fence, which he was to commence making the next day. At the time appointed, he went into the field, and with a beetle and wedges, began to split the timber out of which the posts and rails were to be prepared. On finishing his day's work, he put his beetle and wedges into a hollow tree, and went home. Two of his sons had been at work through the day in a distant part of the same field. On his return, he directed them to get up early the next morning, to assist him in making the fence.

In the course of the evening he became delirious, and continued in this situation several years, when his mental powers were suddenly restored. The first question that he asked after the return of his reason, was, whether his sons had brought in the beetle and wedges. He appeared to be wholly unconscious of the time that had elapsed from the commencement of his delirium. His sons, apprehensive that any explanation might induce a return of his disease, simply replied that they had been unable to find them. He immediately rose from his bed, went into the field where he had been at work a number of years before, and found the beetle and wedges and the rings of the beetle where he had left them, the beetle itself having moldered away. During his delirium, his mind had not been occupied with those subjects with which it was conversant in health.

Mrs. Smith, an intelligent lady belonging to a respectable family in New York, some years ago, undertook a piece of fine needle work. She devoted her time to it almost constantly for a number of days, before she had accomplished it, she became suddenly delirious. In this state, without experiencing any abatement of her disease, she continued about seven years, when her reason was suddenly restored. One of the first questions she asked after her reason returned, related to her needle work. It is a remarkable fact, that during the long continuance of her delirium, she said nothing, so far as was recollected, about her needle work, nor concerning any such subjects as usually occupied her attention when in health.

A lady in New England, of a respectable family, was, for a considerable period subject to paroxysms of delirium. These came on instantaneously, and after continuing an indefinite time, went off as suddenly, leaving her mind perfectly rational. It often happened, that when she was engaged in rational and interesting conversation, she would stop short in the midst of it, and become in a moment entirely delirious, and commence conversation on some other subject, not having the remotest connexion with the preceding one, nor would she advert to that during her delirium. When she became rational again, she would pursue the same conversation in which she had been engaged during the lucid interval, beginning where she had left off. To such a degree was this carried, that she would complete an unfinished story, or sentence, or word.

Instead of a blind and ever misjudging partiality, would it not be better for parents accurately to examine and to appreciate the faculties of their children; that so by an attentive cultivation, the barren soil, whose grained weeds pleased the eye and amused the fancy, might be rendered really productive, and enabled to bring its fruits to maturity?

Scholars who associate with none but scholars, may improve in learning; but if they would acquire a general knowledge of human affairs, they must frequent promiscuous company, in which are men of all capacities and callings. Hence let us learn to undervalue that narrow-mindedness, which inclines some people to avoid the society of those who cannot talk to them in their own profession.

"By and by he is offended." Matt. xiii. 21.

A HINT TO CHURCH MEMBERS.

"By and by he is offended." I see in these words, a "little cloud, the size of a man's hand"—an eye cloud—a brooding storm—a tempest—a hurricane—a moral tornado! "By and by he is offended." And what then? Then he changes countenance—then he frowns—then his voice alters, it becomes harsh—then his words differ, become offensive—then he absents himself from private fellowship meetings—then he withdraws, occasionally, from the public means—then from the Lord's table—then for good and all. So much, and more, is contained in "By and by he is offended." My soul, depend on no present smiles—confide in no present professions, however solemnly avowed.

"Then shall I not be ashamed, when I have respect unto all thy commandments." Every act of transgression in the wicked man tends to harden his heart, and render it callous. If a man who fears God, is so unhappy as to fall into sin, his conscience reproaches him, and he is ashamed before God and man. This is a full proof that God's Spirit has not utterly departed from him; and that he may repent, believe and be healed.—*Dr. A. Clarke.*

It may be added, let such a man beware that he repeat not his transgression, lest he become less ashamed, his conscience less tender, and his heart more hard, until the fear of the Lord depart entirely from before his eyes. Then, if he ever should be restored, it will be after such an agony of remorse, as none can conceive of, but those who have felt it.

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